CROSS ROADS

VOLUME XXVI May, 1951 NUMBER 4

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

CHURCH DIVINITY SCHOOL
of the Pacific

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The Journal of the Rural Workers' Fellowship of the Episcopal Church. Formerly published as the "Rural Messenger."

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopal Church, Inc., at 379 East Chicago St., Coldwater, Michigan. (Subscription $2.00 per year, which includes membership in the Fellowship). Manuscripts, communications for the editors, books and pamphlets for review, and business correspondence should be addressed to the Rev. Maxwell Brown, Coldwater, Michigan.

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EDITOR: *The Rev. Maxwell Brown*

EDITORIAL BOARD: *The Chairman of the Joint Commission on Rural Work (The Rt. Rev. Wm. W. Horstick); Dr. William V. Dennis; Elizabeth Rhea.*

EDITORIAL

The activities during the past few weeks of the plow and of the harrow as e farmer has prepared his fields and seeded them in anticipation of the Fall rvest, has been paralleled by those who planted the seed of the Gospel under e sign of the Cross as they endeavored to teach the children and adults of eir parish God's meaning behind the labours of man. Rogationtide brought out the blessing of the fields and of the seed and of the sower, and throughout ral America plans are made for the use of the vacation Church school to ach many children who because of distance or weather have been unable to ve adequate training in religious education. Conferences and seminars will aw the rural clergy together to share experiences and to obtain information d inspiration to do a better job in their field.

The annual meeting of the Rural Workers' Fellowship as announced to you the *News Letter* will be held co-incident with the Rural Pastors' Conference Pennsylvania State College, June 19 to 22. We hope that many of our mem- rs will be able to attend this Conference where we all will receive the benefits the Conference program itself and the fellowship with other Town and untry clergy and where we shall transact the business of our own organiza- on.

Other Regional Conferences are being held throughout the nation and all own and Country clergy would benefit by attending these Conferences ded- ated to the study and improvement of rural Church methods. Many scholar- ip grants are available to those who desire to attend. Information on this n be obtained by writing the Division of Town and Country, 281 4th venue, New York 10, N. Y.

The Rural Workers' Fellowship of the First Province, under the leadership the Rev. Arthur Leaker, provincial representative, is sponsoring one of the urses at the Northeast Rural Church Institute Short Course at Lenox School, ne 19 to 22. Members of the R. W. F. in the Province of New England will ceive information on this and are encouraged to give support to this activity the R. W. F. in their Province.

A Seminar for Town and Country workers in the Province of the Midwest, as held at Oneida, Wisconsin in April upon the subject of Religious Educa- on in the Town and Country Church. The host was The Rev. William Christ- n, one of the recipients of the Rural Fellowship Awards and those who at- nded were able to see the very excellent work that he is doing in this rural ea with the Oneida Indians. He is ably assisted there by the Sisters of St. nne.

The Rural Fellowship Award, which is presented at our Annual Meeting, ll be one of the highlights of our R. W. F. corporate communion at State ollege. Each member of the Fellowship is asked to send in his nominations r the award along with a letter giving the qualifications and accomplish- ents of the person nominated. The Rural Fellowship Award is presented to t more than five persons annually who have made or are making an outstand- g contribution to the cause of the Town and Country Church. Everyone is gible except officers and directors of the Rural Workers' Fellowship. We

hope that many of you are planning to send your nominations to the Secretar of the R. W. F., Mrs. John Philbrick, Parkville, Missouri.

There is a growing interest among the Church to do something co crete in the matter of rural health. In this issue William Spofford, Jr., presen his interpretations of a meeting on rural health by the American Medical Socie and tells us what he thinks the churches can do in this area of rural communi life.

Bishop Atwell's statement on the small church is so concise and apt th we reprint it here from the North Dakota diocesan paper. And from t *Cathedral Bulletin* at Seattle we bring you Mary Kelley's poem on *Little Town* Up in Oneida we found the poem entitled *Beauty* which had been written by Pueblo Indian. The Oneidas had painted it upon their workshop wall and truly expresses a rural impression of life as we go about our daily tasks.

Those of you who are interested in the population trends of America the move would appreciate the map showing the percentage of increase decrease of population for every county in the United States, printed in eig colors and may be obtained from the Roy Wenzlick and Company, 706 Che nut Street, St. Louis 1, Mo.

The examination on Rural Work which is printed in this issue is one giv to the Kansas City Clericus when they met at Roanridge. The highest answ was 30%! Try it yourself and see whether you can do better before you cons the answers.

What the rural church can do for the community is indicated by the periences George Merkel shares with us from his ministry in Alabama. It good to see examples of where the Church pastor is a minister to the commun and not only to a constituency, and when the parish can be led by the pastor serve the community in the name of our Lord, it is even better.

Deaconess Robinson has developed a method of encouraging Family W ship, which she tells about in this issue. And from the Roanridge Homeste we learn from Helen Philbrick how everything is progressing there. Finally complete this issue with a practical article on household maintenance of chu buildings, based upon suggestions from one who makes a full time busin of keeping buildings clean, Mr. Julius Barbour of Michigan State College.

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A HYMN BOOK FOR RURAL SUNDAY SCHOOLS

New Carols and Songs For Children by William Grime, illustrated by D Kelly. Pulpit Press, Great Neck, N. Y. 64pp. $1.50.

William Grime has given us a very useful and appealing book of childre carols and songs which are easy to use and are very delightful in their wo and tunes. This book could be used advantageously in the rural Sunday Scho because of its frequent use of rural terminologies. The illustrations add mu to the attractiveness of the book and will make the book a delight for child to use.

SOME THOUGHTS ON RURAL HEALTH*

By THE REV. WILLIAM SPOFFORD, JR.

Associate in Community Study and Research, National Town-Country Church Institute, Parkville, Missouri

"Man does not live by bread alone" but he, most certainly, lives by bread. Which is to say that, according to historic Christianity, the physical side of man is of great significance and importance. The true one-ness of spirit and matter, as set forth in our sacramental emphasis, is the primary note of this fact; and true Christianity, as Archbishop Temple cogently said, is the most materialistic of all historic religions and philosophies.

So a real Christian, and most certainly an ordained minister, is committed to a vital concern in the material welfare of people. Material welfare, for the rural person, is not an intangible phrase. It is something that either is, or isn't, around him each day. It is a simple, comfortable, weather-proof house; a good water supply; a good stand of corn in the field and a healthy herd of milk-producing and meat-producing stock eating nutritious grass in the far pasture. Material welfare can also be the unpainted, drafty shack; the early morning walk to the chill privy; sick children and grandparents being doctored with patent medicine and a prayer; and families with fifteen or twenty children trying to live off land which, by the ton, is blowing or flowing away.

To paraphrase Mark Twain's statement about the weather: "People have been talking about rural health for years but nobody was doing much about it." Today, a lot is being done — by the U. S. Dept. of Agriculture; the Public Health Service; the Federal Security Agency; the Children's Bureau; the medical schools; the American Medical Association; the Extension Services; and a lot more are all working hard at the problem.

For the last six years, the Rural Health Committee of the A. M. A., somewhat stimulated by the threat of compulsory health insurance programs on the federal and state levels, has sponsored a broad conference on the problem of rural health in this country. At this year's session, in Memphis, some six-hundred delegates were in attendance, representing doctors, nurses, public health workers, churches, education, federal agencies, etc.

The conference theme, *Why Wait — Let's Do It Ourselves*, emphasized the conviction that the vast problem must be tackled on the level of the primary community, with the big job being that of stimulating rural people to become aware of the need and to give them a real motivation for doing something about it.

Many speakers made a distinction between *medical care*, which is received from trained professionals, and *health*, which is a broader concept involving a total way of life and which is the responsibility of the individual and the community. Real forward strides have been made in the field of rural health in the past two decades, some signs of which are: the increased rural life expectancy of 18 to 20 years; the establishment of over 1000 county health councils; the establishment of hundreds of county health units and small community hospitals (15 to 50 beds); the refining of techniques for making rural

*Impressions of the Sixth Annual Rural Health Conference sponsored by the Rural Health Committee of the American Medical Association, Memphis, February 22-24, 1951).

health surveys and positive attempts made to offer real inducements to doctor and nurses to establish themselves in rural communities.

The needs, however, have kept pace with developments. Primary area of concern at present include the field of better nutrition; increased immuniza tion programs for both humans and animals; increased professional personnel never forgetting that, due to faster transportation and centralized health units modern rural doctors are more efficient than their predecessors. Also needed are the wise establishment of facilities. Too many rural hospitals and clinic are over-enthusiastically started on the basis of emotional drive without con sideration for real need, over-lapping and duplicating services and year-by-yea maintenance. The necessity for some type of pre-payment and for a sound health education are also evident. There is an expressed need for the expansion and development of sound resources to handle the vital problem of psych health in rural areas.

It would seem that the churches are not bearing their share of the burde in this important area. Paul Miller of Michigan State College, reporting on survey made of 750 communities which have made some definite advances rural health in the past decade, said that the leadership in the programs wa coming from the towns and trade-center communities. In these programs, th Chambers of Commerce were active 27% of the time; the Lions, 25%; Rotar 22%; the American Legion, 13%; the Farm Bureau, 13%. The church and particularly the ministers, didn't even rate.

In any sound program for the improvement of rural health, it was be lieved that the approval of the local people was mandatory and that the b problems had to be broken down into little ones. The suggested strategy f doing this was (a) the organization of comprehensive county or communi health councils (or having a health division of a broader council concern with total planning); b) real education on the needs and resources; c) county health survey and d) some kind of time-plan which would enable th community to tackle reasonable objectives one by one.

The place of the minister, and Christian lay-persons, in such a progra should be obvious. It would seem to be imperative that they take the time learn the health facts of their community and county, and to be conscious aware of their duty to educate and stimulate the community to action. Su a task, of course, is time consuming; it means adding committee meetings a carrying on correspondence; it moves slowly and community organization ca not be pushed. It is a process of growth and an intricate one at that. As pries and members of a Church which believes that it is not our duty to extrica happy believers out of this world only, we are being challenged to sound important job in the name of Christ.

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3. *Exploring Roads to Rural Health*; care Dr. W. D. Stovall, Wisconsin State Laborato of Hygiene, Madison, Wis.
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THE RURAL CHURCH SERVING THE COMMUNITY

By THE REV. GEO. C. MERKEL

Atmore Mission Field, Atmore, Ala.

Rural Work, briefly stated, is keeping in touch with the members of the urch on farms, in small towns and in isolated areas. It is also to draw the n-churched into fellowship, through services, meetings, entertainments and therings of all kinds, usually held in the parish hall. It includes such work nong its members as will help contribute to the support of the Church, such "God's Acres", "God's Hens" and "God's Livestock".

We have been doing some of that work in the Atmore Mission Field. veral years ago the "Men of Trinity" (Trinity Church, Atmore) financed, ltivated and harvested an acre of cotton; next an acre of Irish potatoes; and is winter, they bought a young bull-calf, raised him and sold him when grown. each case the proceeds were used for the project of the "Men of Trinity", mely, the re-wiring and purchase of new lighting system for the Church in more.

At the Indian Mission, near Atmore, we have established a "Youth and creation Center" for members of St. Anna's Indian Mission and the Indians that colony. It is supervised by the Indians themselves. They have enter-inments, dances, picture shows, play ping-pong, indoor and outdoor games, ad magazines and books furnished them for their library. Last summer they nducted a "Summer Bible School". The building also serves as a community nter for adults.

In another rural Mission we helped build and furnish a "Community nurch" building, serving all denominations, and as a gathering place for the ople of the community.

In a rural church we had in Arkansas, the women all raised poultry, tting aside some hens strictly as "God's Hens", the eggs being sold for the rk of the Church. Thus we built a parish house, the men doing the actual rk of construction. This parish house serves the community and neighbor-od, of all denominations, as a "Community Center". The people also con-buted towards the gravel for the construction of a road, which we induced e authorities to build and has since been extended to serve many others. ae parish house has a complete kitchen, and the profits of serving meals goes wards the purchase of improvements and additions needed in the Church, not r its operation, but for its embellishment.

In both this congregation, and in our Indian Mission near Atmore, these rish houses serve as a place to keep the young and old at home and away m towns and communities where there is not the spiritual atmosphere, thus spiring our people to greater interest in Church work and better Christian ing. It makes them more satisfied to "stay on the farm" where they are eded to provide food, livestock and other agricultural products needed by the n-farm workers of cities and towns.

The most important reason for such rural work is to teach both young d old the Christian religion, and build a sound spiritual foundation for them fore they are called into military service, or before they are drawn into the

maelstrom of city life. Unless they get this spiritual foundation at home, whe they do go to the cities and towns, they are apt to stay away from Church, an do not have the resistance to temptation of urban life. Once they become firmi established in a Church, such as the Episcopal Church, they will, if drawn int urban areas, continue their interest, and do not have that inferiority comple that keeps so many rural people from entering into or becoming a part of th urban church, and thereby becoming a part of that drifting mass of the u churched.

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THE TRAINING OF LAY READERS

The trend in interest for better trained Lay Readers and their valued u during this clergy shortage is a topic to which many publications devoted Town and Country Churches have given much space. A number of reports ha come into our office as to how Lay Readers are trained in some of the vario dioceses of the Church.

In the Diocese of Minnesota the men are given an intensive course training prepared for the most part by a special committee appointed by t Board of Examiners. Books that have been used in the course of trainin consist of:

Doctrine: *The Christian Faith* by Moss.
History: *The Divine Commission* by Wilson.
History of the Episcopal Church by Manross.
Bible: *Commentary on the Bible* by Gore.
Prayer Book: *The Prayer Book Reason Why* by Boss.
Sermon: *The Lay Readers' Sermon Service.*

In the Diocese of Western Missouri a committee appointed to study t matter recommended that a course for training Lay Readers should be tablished on a diocesan scale with the following subjects:

A. The Lay Reader's Guide.
B. A good Bible Course.
C. A review of Church history.
D. A course on the Prayer Book and Church liturgy.
E. Tips on the reading of sermons, source material, etc.
F. An acquaintance with appropriate Church music.
G. A study of mission and parish organization.
H. A selected bibliography.

The committee also recommended an Annual Lay Readers' Institute c ducted for the educational advancement of the Lay Readers of the Diocese.

The Town and Country Department of the Diocese of Western Michig is further studying this subject and is developing a curriculum not only f the training of Lay Readers but also for Church School teachers and for L Evangelists.

FAMILY WORSHIP

By DEACONESS OLIVE ROBINSON
Diocese of Michigan

The new program in Christian Education is going to be centered around an alliance between the Church and the home. In order to prepare the way for this new material there is one very important area in which all clergy and trained lay people can work. The home has been the most neglected area in our educational plans for too long. By the time a child enters the Church school the pattern of Christian habits have been largely formed. Whether the parents choose to do so or not, they are teaching their children religion from the day they are born. The question is only what kind of religion are they teaching? When the first child is expected in a family, preparations of all kinds are made for that child. Preparations to do with housing, financing, the family schedule — all these things are discussed. What about the spiritual preparation of the parents? Surely this is a vital place for the priest to step in and talk with the young couple, pointing out to them the fact that their child, for a good healthy spiritual training needs two parents who have a certain faith in God and who are making their home a "haven of blessing and of peace". This is the time for the parents to be trained in family worship.

If we have missed this first opportunity it is still not too late to go into the home of a family where there are young children and get them to start having family prayers and discussions. In the Episcopal Church we have always talked about the importance of the Christian family unit, and then have proceeded to divide families in a masterly way in our parishes. Father goes to the Men's Club, mother to the Auxiliary, children to Church School, etc., with a rare Family Service thrown in in some parishes. Can we now expect the family to suddenly start working together on the new plan? It will take infinite patience, love and tact to get the families ready for this experience. As a beginning, and beginning must be made somewhere, here is a suggestion. Why not start calling on families in the evening when it is nearing bedtime for the children. It would be fine if one could go in and simply say "Let us have family prayer" — but that won't work. Father will escape out the back door and mother will be most embarrassed and the children will probably fall into self-conscious giggling. No, we must begin very gently. At first, ask Joan about her Church School class. Is she interested in the course she is having? What is it about? We may find that the parents know nothing about the Church school work of the children. Get them interested by talking about it. Don't labor the point, make the call short — but go again, soon! Next time, ask again about the lessons. Maybe some question will come up and you can say "If you will get me a Bible we can look it up". If the time seems to be propitious, ask father to read the part in the Bible. Maybe then, or maybe at the next call, suggest that we say together the Lord's prayer, or a prayer one of the children have learned in Church school. Before the family realize what is happening they will be having family prayers. During these calls it is possible that the parents can be interested in reading "The Holy Scriptures" or "Chapters in Church History". A good plan is to have a copy in the car and offer to loan it, but only for a short time, because somone else wants to read it. A book is much more apt to be read if a time limit is placed upon its use.

An ideal set-up in a parish is a branch of "St. Christopher's Guild". This group is made up exclusively of parents of Church school children — this rule must be rigidly enforced to make it a special group. The Guild meets monthly preceded by a supper. The project of the group is the Church school; it supplies the teachers, and the parents are responsible for all the extra activities pageants, parties, picnics, etc. The fathers have a wonderful time, for instance planning Hallowe'en parties! At the meetings discussions can be held on home problems, upon answering the child's questions about God, etc. Books can be discussed or a speaker can be brought in occasionally to talk on child psychology and Christian Education. Here the ideal of family worship can be brought before the attention at every meeting.

Much good material is available to help parents plan a Christian home. One of the best set of leaflets is by the Commission on Marriage and the Home of the National Council of Churches. It can be ordered direct, or from our own offices at 281 Fourth Ave., New York. This set of leaflets by Muriel Streiber Curtis is recommended by the Rev. Walter Williams who is doing such a wonderful job with the Training Team of the National Department of Christian Education. Whatever means we use, let us awaken to the fact that without Christian homes we will never be able to train our children in the Christian way of life in spite of all the materials and all the sermons in the world.

* * * *

A QUIZ ON RURAL LIFE AND THE CHURCH

1. The word "farmer" appears in the Prayer Book how many times:
   0 3 10 15 20
2. What percentage of Episcopal communicant strength is found in rural parishes:
   10 15 20 25 30
3. The Rural Workers' Fellowship was founded in:
   1908 1919 1924 1933 1939
4. In 1949 the number of Episcopal parishes and missions in communities smaller than 2,500 was reported as:
   500 1000 1500 2000 2500
5. The number of agricultural migratory workers in the U. S. is:
   50-100,000 100-150,000 200-350,000 350-500,00
6. In 1940, the average salary of America's rural teachers was:
   $580 $830 $980 $1200 $2200
7. What percentage of the Roman Catholic churches in the U. S. would be considered rural:
   10 15 20 25 30
8. On a regional basis, where are ministers most highly concentrated in the U. S.:
   North Central Northeast Northwest Southeast Southwest
9. In the 17 major protestant denominations in the U. S., what percentage of the rural ministers are serving two or more churches:
   20 30 40 50 60

SEE ANSWERS ON PAGE 18

THE SMALL CHURCH *

By THE RT. REV. DOUGLASS H. ATWILL, D. D.
Retired Bishop of North Dakota

What a great element in the spiritual power of the Church is found in the nall groups of church people who are banded into our congregations in rural semi-rural areas. As with the common people, God must love the small urch because He has made so many of them. A superficial glance through e directory of the congregations of the nation would indicate that, except the heavily populated urban dioceses, there are more parishes and missions th less than one hundred communicants than there are with a larger number members. Individually each of these groups regards itself as a weak unit the life of the Church; but collectively they contribute a vast cumulative rce to the Church's social, moral and spiritual vigor. Some of them have few members and so little hope of future strength that an efficiency expert ght well advise "Close them up—put the effort and the cost where it will unt." But woe to the church if ever such a policy be adopted. It would close channel through which invigorating elements are constantly pouring in to give the Church renewal and sustenance.

Not very far from here is a small church on the Missouri River which is ted now as having thirty communicants. In past decades, it has had at some ne somewhat more than that number, but has always been a small church. t out of its well trained and consecrated membership, it has contributed ee of its sons to the Church's ministry, two of whom became great Mission- Bishops, and has sent out to the metropolitan centers of the state many men and laywomen who have given valued service and have become prom- nt in the lay activities of city parishes. It is an instance which in essence n be duplicated in almost every section of the Church. Parallel experiences uld be found everywhere.

There is something in the very intimacy in the life of a small church which ves to intensify the love of its members for the Church and their devotion her ways and to her teachings. This love and devotion the members carry th them as they move from the little community to the larger nearby city; d with the spirit of the city parish which they join, they merge these and ner spiritual treasures which they have won from their associations with the e of a small mission some place in a small town.

Thank God for the small church; for the patience, the courage, the loy- y, and the devotion of the little group of loving church persons who compose membership; and for all of the values which this source supplies to the urch in the nation for the enhancement and the enrichment of its life.

am "The Sheaf", District of North Dakota, April, 1951.

LITTLE TOWNS*

There is a Peace that comes on Sabbath Day
To little towns where men are wont to pray.
To villages that look upon the sea
And hills, where men have learned humility.
I think God has a special care for them
For Christ was born in humble Bethlehem,
And dwelt in Nazareth, a lowly place
Made sweet by simple folk of single grace;
In manhood years He loved each stone and tree
That marked the quiet walks of Galilee!
There is a Peace that comes on Sabbath Day
To little towns where men are wont to pray.
I think God has a special care for them
For Christ was born in humble Bethlehem.

Mary Lavelle Kelley

*From "St. Mark's Rubric", St. Mark's Cathedral, Seattle, April 1, 1951.

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DISPATCH FROM THE MINISTER'S HOMESTEAD AT ROANRID(

By HELEN PHILBRICK

The work of the Minister's Homestead at Roanridge this spring has h to be streamlined in every aspect, to give the most efficiency with the minim of time spent in waste motions, because the people who are working the Ho stead have full time jobs both in the parish and in the office. Therefore bef we started to plant the garden, we made a careful plan with pencil and pa showing exactly what to plant in each row. It takes less time to make chan on paper. Also a written plan makes it easier to keep records.

The first suitable day we set out with all the tools ready, including ya sticks, stakes and strings. Fortunately it was not necessary to wait until so one with a plow could come and plow the garden this season because of the good organic material that had been added during the summer last y The presence of organic matter in the soil makes the soil lighter and easie turn over by hand. With a wheel hoe and potato fork we were able to loo each row in turn to plant it. Three people working most of one day mana to plant about one half of the area which will furnish fresh vegetables for summer program of the Institute at Roanridge.

These are the days when every hen in our county is beginning to lay e and accordingly, the retail price of eggs in the market is beginning to dro little. The Homestead Flock of eight Austra-whites are sending in five and eggs a day. On parish calls one of the first questions they ask us is, "H many eggs did you get today? . . . We beat you! We got nine eggs from

ns." For the families who are just getting started with a flock of laying hens 're recommending two small books:

Backyard Poultry Keeping by G. T. Klein, poultry specialist for Massachusetts State College.

A Basic Chicken Guide for the Small Flock Owner, by Roy E. Jones, Extension Poultryman, Connecticut. Published by Wm. Morrow and Co., New York, 1944.

Parishioners are very appreciative of a little assistance with these simple mely activities. With meat prices high, eggs make a welcome relief in the d budget. And people who don't have hens certainly appreciate a few fresh gs when the minister drops in for an evening.

Our County Agent is always ready and willing to provide free literature d advice for people who want to go into poultry raising on a larger scale. ny times a good word from the clergyman encourages people to ask for the ellent free help which the County Agent is there to give.

A Chinese woman church worker who visited the Roanridge Demonstran Homestead was eager to learn every process so that she could go back to ina and teach. She said, "In China the people have spent so much on the r, and they have suffered so much, that they have nothing to give to the urch, except their labor. We can no longer hope for help from outside. Each urch must support itself. If each minister could set an example of raising . own, there could be more ministers and more churches . . . "

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BEAUTY

Beauty is seen
In the sunlight,
The trees, the birds,
Corn growing and people working
Or dancing for their harvest.

Beauty is heard
In the night,
Wind sighing, rain falling,
Or a singer chanting
Anything in earnest.

Beauty is in yourself
Good deeds, happy thoughts
That repeat themselves
In your dreams
In your work,
And even in your rest.

E-Yeh-Shure (Blue Corn)
Pueblo Indian

CHURCH MAINTENANCE PROBLEMS

Each summer during the Rural Pastors' Conference at Michigan Stat College, Mr. Julius Barbour conducts a course giving to the rural pastor helpful hints in the maintenance of their buildings. From the accumulated dat received in his course, the following material is reproduced, feeling that it woul be helpful to any who have small town and country churches where the main tenance of the buildings is usually the part-time responsibility of some individ ual as his or her contribution to church work.

HOUSEKEEPING YOUR CHURCH BUILDINGS

Floor seals should not be used on rubber floors.

To remove oil stains from cement floors, use strong alkali.

Asphalt tile can be harmed with excessive use of cold water.

In damp mopping asphalt tile, use neutral soap and warm water.

Concrete floors can be sealed to prevent dusting or "blooming" by use o sodium silicate.

Linoleum is a composition of linseed oil, cork gums and resins which ca be harmed by use of abrasives.

The abrasiveness of a cleaning powder can be tested by grinding some o it between two pieces of glass.

Oils, greases and sweeping compounds should not be used on rubber floor

To remove chewing gum from floors, use a cleaning solvent.

Dust mops should be used in long halls by pushing in long path towar end of the hall.

Wet mop should be used in mopping large areas by swinging it fro side to side.

The most important place to clean a toilet stool is under the rim of th stool.

The most rapid method of cleaning blackboards is to use a dry chamoi moving the chamois from side to side of the board.

To take care of a chamois, it should be dried slowly in a cool place.

To preserve blackboards' surface, keep all water off the boards.

Dust cloths should be stored in a metal container.

To wash dust cloths, allow them to soak in 2/3 pail of hot water-so solution to which has been added one cup of bleach. Then thoroughly rin in hot water and place in sun to dry.

In washing ceilings, the scaffolds should be high enough to make t washer's head 6 inches from the ceilings.

In all glass cleaning the type of movement that takes more time and do not produce satisfactory results is rotary or circular.

Turpentine, alcohol and carbon tetrachloride are volitile solvents and a helpful in removing grease stains.

It is suggested that woodwork be stained rather than painted. This i volves less upkeep.

To care for painted walls, use a solution of laundry starch to spread o the walls. When the walls get dirty, the starch is washed off and replaced wi

nother coat of starch. There are some walls that cannot be cleaned by wash-
g. This may be due to the quality of paint used originally or because dirt
ot into the pores with the paint before it had sufficient time to dry. On plaster
rfaces subject to continual sunshine the dirt is usually baked into the paint
nd it is usually better to repaint than try to clean. In washing walls, it is best
start at baseboards and work up. When walls are started at ceiling, a portion
cleaning solution may run down over the dirty part of the wall, leaving
reaks almost impossible to remove. However, if one has started at the bot-
m and a small portion of cleaning solution runs over the *cleaned* wall it is
sily seen, very easy to clean up and will not leave a streak.

When washing ceilings, rubber gloves with full length cuff turned up
ward the fingers prevent the liquid running up or down on the arm. When
e operator returns to the pail to rinse the sponge, the water runs out of the
ff into the pail.

In the case of varnished surfaces, a treated cloth (furniture polish, etc.,)
used in place of dry cloth to restore luster. The treated cloth should be pre-
red the day before it is to be used, by applying the furniture polish or other
ixing agent, wringing it out dry, and leaving for overnight. The use of this
oth will not streak the surface.

Floors: Too much labor goes into the processes of preparing and finishing
ors to fail to get a satisfactory job. By purchasing the cheapest finish, many
urs of work may be wasted. In selecting a seal for floors which have been
ed take some of the seal and some floor oil and try to mix them. If they
ix it is *not* the seal to use.

In selecting a good traffic seal or a seal for gym floors, the seal should be
able enough that a dent in the wood would not bruise the seal. To test such
seal, dip a piece of cheesecloth into the seal, let it dry, and repeat until sev-
al coats are on the cheesecloth. When dry, the cheesecloth itself should bend
sily without cracking or checking. If the treated cheesecloth checks or bends
sily, it is not suited to heavy traffic.

All floors in a school whether used or unused during the day, should be
ept once each day. Corridors and entrances leading from playgrounds should
swept after each entrance of the children, especially in rainy or snowy
ather. Care should be taken to see that no pilings of dirt are made at a time
d place where children might scatter or track it back.

A treated mop is commonly used on school floors. It may be lightly
rayed with mop oil treatment and used the following day. A treated mop
ould be clean and fluffy, not sticky or matted together. Care should be taken
sweeping waxed floors with treated mops. If too much oil is used, the wax
cut.

A basic chemical cleaning agent is Tri-Sodium Phosphate (TSP). The
ndency of all in using it, is to use it too freely, only a small amount, less
an a handful, being needed in a 26 quart pail.

A neutral base soap, one that is alkali free, is also of use where even a
nimum of TSP will do damage.

Chemically, acids and alkalies are opposites. When an acid is mixed wi an alkali in just the right proportion, they become neutral. Alkali means a and the most common alkali salts are potash and soda. Salt is plentiful a soda being made from it is the base of many cleaning materials. Sodium c bonate is the common term used for washing soda or "sal" soda. It contai about 63% water in its crystals.

Tri-Sodium Phosphate (TSP) has less water content in its crystals th sal soda which makes it "stronger".

Toilets: For the daily cleaning of toilet bowls and urinals, a hopper bru or yarn swab should be used. The grooves under the shoulders of toilet se and urinals are where accumulations are most apt to be found in ill-kept toi rooms. For cleaning bowls, urinals, lavatories, and sinks a strong cleani agent such as oxalic acid, denatured alcohol, sani-flush, ammonia, Gold Dust some combination of these may be needed in very hot water. A weak solut may be needed to wash waxed or varnished toilet seats.

If porcelain is discolored with iron rust, muriatic acid (followed by mediate and thorough rinsing) may be applied. Closely adhering, grea gummy dirt can be cut loose with kerosene or gasoline.

Disinfectants such as one of the formaldehyde sprays may be added to water in washing porcelain.

Remembering that germs grow in dark, damp and warm places, alw clean thoroughly the tops of partitions, window sills, the under part of the and the exposed pipes, if any. A "U" shaped brush is best for cleaning inside of the toilet seat.

The cleanliness of outdoor toilets is of particular importance and sho be given thorough attention. The building ought to give the impression cleanliness with the inside painted or whitewashed, kept clean of cobwebs with good ventilation. There should be no loose or missing boards and th should be a good roof. The door ought to be in good working order with inside lock and the seat scrubbed with hot water and soap. A hanging odorant may be used.

Poor ventilation of buildings is the cause of some headaches, drowsi lassitude, faintness, dizziness and nervousness. Bad ventilation is a facto production of diseases having origin in the respiratory passages such as d theria, pneumonia, colds, nasal or bronchial catarrh, hypertrophied tonsils adenoids.

Air should be warm but not hot. Air should be clean not dirty. Air sh be moist not dry. Air should be moving not still. Air should be of chan temperatures.

And finally, children learn by observation. Exposed to a clean, fine l ing, attractive building, they carry into adulthood a memory of wholes environment. The church environment influences the home because child carry home ideas and attitudes they have picked up at church. A healthy chu environment is passed on into a healthy home environment.

STAIN REMOVAL CHART

TAIN	LINOLEUM	WOOD	MARBLE	CEMENT
cid	Ammonia or Chloroform	Ammonia	Javelle Water	Acetic Acid
Kali	Acetic Acid or Water	Ammonia	Pumice Paste	Muriatic Acid
ood	Soap and Water	Oxalic Acid	Peroxide	Salt Water
lorine	Soap and Water	Chloride of Lime	Scouring Soap	Lye
ndle Grease	Carbon Tet. and Alcohol	Alcohol	Fuller's Earth	Carbon Tet.
ffee	Soap and Water	Oxalic Acid	Fuller's Earth	Carbon Tet.
ass	Cold Water	Javelle Water	Javelle Water	Lye
re	Tartaric Acid	Peroxide	Carbon Tet.	Muriatic Acid
uit	Soap Solution	Javelle Water	Peroxide	Lye
k	Tartaric Acid	Oxalic Acid	Potassium Permanganate	Soap
Hine	Denatured Alcohol	Potassium Iodide	Fuller's Earth and Alcohol	Muriatic Acid
cquer	Acetate	Acetate and Lacquer Thinner	Acetate	Lacquer Thin.
ildew	Soap Solution	Caustic Soap, Vinegar	Javelle Water	Lye
int	Steel Wool and Turpentine	Oxalic Acid	Turpentine	Acetone
ust	Steel Wool and Soap	Steel Wool and Water	Oxalic Acid	Muriatic Acid
ar	Carbon Tet.	Carbon Tet.	Carbon Tet.	Carbon Tet.
rnish	Ammonia and Turpentine	Sal Soda	Sal Soda and Lime	Sal Soda
ax	Carbon Tet.	Hot Water and Carbon Tet.	Hot Water	Carbon Tet.

K
1. Sodium perborate with whiting as a paste.
2. Javelle Water.

ON STAINS
1. Sodium citrate in 6 parts water and 6 parts glycerine and whiting paste.
2. Sodium Hydrosulphite.

AYOLA — Naphtha.

PSTICK — Naphtha.

IL POLISH — Naphtha.

IR OIL — Tri-Sodium Phosphate.

1. The word "farmer" occurs nowhere in the Prayer Book. The term used the archaic expression "husbandman".
2. The Episcopal Church is reported to have from 15 to 20% of its co municants in town-country parishes.
3. The Rural Worker's Fellowship was founded in 1924.
4. There are 2,228 Episcopal churches in communities of 2,499 or less. The are 1,549 in towns of 2,500 to 10,000.
5. Lowry Nelson in his book *Rural Sociology* states that there are betwe 200,000 to 350,000 agricultural migrant workers in this country.
6. Nelson states that the average 1940 salary for rural teachers was $830, compared with $1,900 for urban teachers.
7. Nelson believes that 20 percent of Roman Catholic churches are rural.
8. The greatest concentration of ministers is in the South, with the No Central a close second, according to Nelson.
9. Using Nelson again as a source, he states that of 17 white protestant nominations had 63 percent of their ministers serving 2 or more cong gations. Rural churches in New England and the Pacific coast, howev were able in almost 2/3rd of the cases to provide a full-time minister.

* * * *

A NEW EVANGELISM IN QU'APPELLE

In the Diocese of Qu'Appelle some parishes are far too large; such as one with eight missions, and another with twenty, each ministered to by priest. The Provincial Synod of Rupert's Land (Canada) recently stated a report that something must be done to care for people scattered in ru areas. An attempt to meet this challenge is being started in Qu'Appelle, wh the "Brotherhood of St. Francis" has been organized.

The Brotherhood is a group of priests and laymen living under a co mon rule at certain mission centers in the Diocese. Licensed by the Bish these men will work out from a central House to several mission points. each Center 2 or 3 of these men, chosen by the Bishop will live together, affo ing a common life of devotion and fellowship. All members will meet regula under the Bishop. Each branch will give a full report on life and work, will make further plans for the future. Information can be obtained from Rev. J. A. Jackson, Carnduff, Sask., Canada.

Reported from *The Church-Farm-Tow*

CROSS ROADS

VOLUME XXVI May, 1951 NUMBER 4

The Journal of the Rural Workers' Fellowship of the Episcopal Church. Formerly published as the "Rural Messenger."

THE OBJECTIVES OF THE R. W. F.

1. To promote the interest of the whole Church in developing an effective ministry to town and country areas.
2. To increase fellowship among rural workers and those interested in rural community life; and
3. To aid the National Council in its program and its service to rural workers.

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